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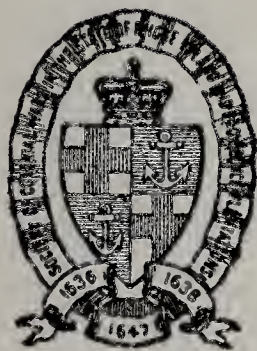
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Williams, Roger, 1604?-1683.

An answer to a letter sent
from Mr. Coddington of Rode

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An ANSWER to a *LETTER*
Sent from Mr. Coddington of Rode Island,
to Governour Leveret of Boston
in what concerns *R.W. of Providence*



Publication No. 38

AN
ANSWER
TO A *LETTER*

*Sent from Mr. Coddington
of Rode Island,
to Governour Leveret
of Boston
in what concerns
R. W. of Providence*

BY ROGER WILLIAMS

ISSUED at the *General Court* of the SOCIETY
OF COLONIAL WARS in the *State of Rhode
Island and Providence Plantations* by its
Governor GEORGE LELAND MINER, Esquire
and the
Council of the Society. DECEMBER 30, 1946.

PROVIDENCE: Printed for the Society by the *Roger Williams Press*

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INTRODUCTION

THE little tract which we reprint here is but one small echo of the long, loud controversy between Roger Williams and the Quakers. Nevertheless, in accordance with a policy begun by the Narragansett Club in the last century and continued by the Club for Colonial Imprints in the early 1900s, the Society of Colonial Wars in the State of Rhode Island and Providence Plantations offers it as part of the long-standing plan of Rhode Island historians to make available in separate editions all of Roger Williams's printed writings which have survived.

All the evidence indicates that this pamphlet was a small quarto of only two signatures in its original state and that it was printed at Boston, probably in 1677, by John Foster, whose decorative headpiece adorns its first page. Today the book is represented by the unique, though somewhat dilapidated, copy in the library of the Rhode Island Historical Society where, according to Edwin M. Stone, librarian of the society at the time, it "came to light" in 1875. Stone thought that the name of Foster written on its first page was a reference to the printer, but it seems more likely that the inscription should be read "T Fosters" and that it thus means the book was once the property of Theodore Foster, a pioneer historian of the State.

The title-page is missing from the volume in its present state, and when Stone reprinted it in type facsimile in the *Rhode Island Historical Society Proceedings for 1875-76*,

between page 54 and page 55, he supplied a title-page based on the caption heading. He ascribed to the pamphlet a date between 1678 and 1680.

The controversy between Williams and the Quakers culminated in a heated and hectic debate at Newport on the 9th, 10th, and 12th of August, 1672. Opposed to Williams, officially, were three Quaker missionaries: John Burnyeat, John Stubbs, and William Edmundson. During the arguments on Williams's fourteen proposals, however, a number of Newport Quakers, among them William Coddington, joined the fray.

Probably because of King Philip's War it was not until 1676 that Williams published his account of the proceedings, printed at Boston by John Foster under the title: *George Fox Digg'd out of his Burrowes*. The Rev. J. Lewis Diman, in his introduction to the Narragansett Club edition of that work, says that "however favorable in some quarters may have been the impression made by the book, among the Quakers of Rhode Island it aroused the most bitter rage. William Coddington . . . wrote to George Fox denouncing the author in unmeasured strains."

Coddington also wrote to Governor John Leverett of Massachusetts Bay, doing the same thing, and, according to Williams, complaining against the Governor "for his furthering the publication of my poor Narrative of transactions between the Quakers and my self."

Governor Leverett replied to Coddington, but before delivering the message he sent both Coddington's letter and his own reply to Williams for the latter's perusal. This *Answer to a Letter of Mr. Coddington* was the result.

Neither Coddington's letter to Leverett nor Leverett's reply has survived, so far as we know, but Leverett's letter, or a copy of it, reached George Fox in England, where he

published *Something in Answer To A letter (Which I have seen) Of John Leverat Governour of Boston, To William Coddington Governour of Rhode Island, Dated, 1677. Wherein he mentions my Name, and also wherein John Leverat justifies Roger Williams's Book of Lyes.* This title enables us to date the Leverett answer, and, indirectly, to assume that this Williams pamphlet was printed shortly afterward.

From Fox's tract we also learn that Governor Leverett had paid for the publication of *George Fox Digg'd out of his Burrowes*, for Fox quotes Leverett as saying in his reply to Coddington: "I am not ashamed to own my taking Care for, and being at the Charge of the coming forth of Roger Williams's Book . . ." It was undoubtedly this form of assistance which irked Coddington the most.

The Quaker controversy long has been considered a somewhat inglorious episode in Williams's career. Its effect upon the early historiography of Rhode Island is scarcely comprehensible to modern readers, but it seems to have been largely responsible for the almost complete oblivion in which the memory of the Founder of this Colony was lost. Thus John Howland felt compelled to write to the Rev. James D. Knowles in 1831, when Knowles was undertaking a biography of Williams: "All that we at present know of the history of Roger Williams would not fill more than half a dozen pages . . ." And: "The Quakers will never forget his opposition to George Fox and the establishment of their sect in this land of freedom of conscience, or the title page of his book, *A Fox Digged out of his Burrows, &c.*"

The one fact connected with the Quaker controversy which seems to have survived in most of the writings on it is that, although he was more than seventy years old, Roger

Williams rowed all the way to Newport from Providence to take part in the debate. There are, however, many more facts buried beneath the theological debris contained in the literature of the Quaker controversy, and recent histories and biographies both have shown that the ends of history are best served by the presentation of all available facts rather than by a supposedly charitable ignoring of an event on the grounds that it reflects little credit on either party concerned.

It is with this thought in mind that we reprint this Williams tract, hitherto available only in the unique copy of the original edition, in the Historical Society's republication (virtually lost amid annual reports of officers in a pamphlet now seventy years old), and in a strictly limited photostat edition which was distributed by the Massachusetts Historical Society to only a few of the leading libraries.

BRADFORD FULLER SWAN

For the *PUBLICATIONS COMMITTEE*:

William Greene Roelker, *chairman*.

William Davis Miller

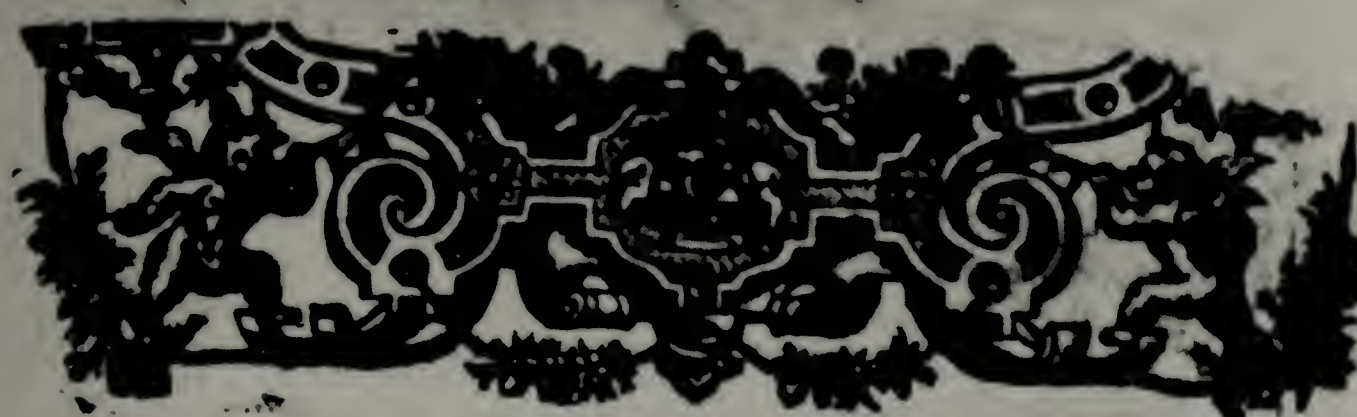
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AN
ANSWER
TO A
LETTER

Sent from Mr. Coddington of Rhode-
Island, to Governour Leveret of Boston
in what concerns R.W. of Providence.

THe Letter it self was kindly sent to me from the Governour *Leveret*, as also his Answer to it, which was truly Christian that is friendly and heavenly: So that I had thoughts to acquiesce and rest, &c. But considering that I was the principal Mr. *Coddington* gave fire upon; (both for disputing and printing) and Governour *Leveret* but by Accessory for furthering publishing, &c.

2. That the Governour acquainted me with it.

3. That we are commanded (not only to work but) to abound in the work of the Lord, as not knowing which shall prosper, &c. and knowing that our labour shall not be in vain in the Lord. These considerations moved me to put my weak aged Brain and fingers to this unpleasing Task: pleasing it is not in this sense that Pagans, Turks, Jews, and Papists laugh and stumble at the Controversies of Protestants, (who protest and witness against them all:) Partly, as Mr. *Coddington* is my ancient friend at Boston, (Old and New) and my long kind friend, and Neighbour on Rhode Island. But what then? to a true Child of God All things, our goods, our good works and names, our Friends and lives will be but dross and dung when once we see them Competitours with the true Lord Jesus Christ.

An Answer to a Letter

On these two Hinges turns Mr. *Coddingtons* Letter, first in anger-ly chiding the Governour *Lever*: for his dealing with the people called Quakers at *Boston* most unjustly, most ungratefully, for *New-England* and *Old* too knows, (I know it) How great an Advocate the Governour *Leveret* (and others) living and dead have been to plead for Moderation toward dissenting Consciences of Jews and Gentiles, and yet declare, that he and all Governours ought (moderately) to bannish Incivilities with which the people called Quakers (or Foxians) are defiled, as much as most that profess the Christian Name and worship

The second Hinge on which Mr. *Coddingtons* Letter turns, is a bitter charge on Governour *Leveret* for his furthering the publication of my poor Narrative of transactions between the Quakers and my self.

The Governours Answer was truly Christian, to this effect, viz. that the Narrative contained a vindication of many excellent Truths of Christ Jesus; and therefore, the particulars concerning my self, to which I humbly (before God Angels and men) say as followeth.

First, Mr. *Coddington* goes on in the same brutish Tract that Fox and most of them run in, viz. a simple kind of reviling, viz. Lyes, Slaunders, Slaunders, (like poor Children and Scolds &c.) Thus most notoriously, doth G. Fox conclude most of his Answers to so many heavenly Pens in his Folio books, viz. [And as to the rest of thy Lyes and Slaunders they are not worth the mentioning] And thus deals Mr. *Coddington* (childishly and clamorously) against me thus clamoring, viz. a most slanderous lying book, a bundle of lyes, a book full of lyes: horrible impudence! to invent so many lyes and present them to the K. of *England*, (good manners would have taught him to have said at least our Royal Sovereign, &c.) And except he had sold himself to do wickedly he had never uttered so many abominable lyes.

To these in general I Answer, what sober soul (not intoxicate with the bloody Cup of the Whore of *Rome* who is drunk with the blood of Saints) but will proclaim that oftentimes the whore like *Potiphar's* wife cries out where first! though the accuted *Joseph* will be found heavenly chaste, from these whorish Lights and worship, which will be found (with their worshippers) all the world over in Gods most holy season but Children of the Father of lyes the Devil

But to particulars, he saith it is a lye, that I said that G. F. illly departed, when saith he, he was never present, I say, who ever reads

this will see (especially in my Narrative) that *G. F.* by Letters, by Relations, by Copies of my fourteen propofals, knew all matters perfectly, and they kept my Letters sent to the Dep. Governour *Cranston*. (in which Letters my fourteen Propofals to *G. F.* were) as the Deputy openly testified until *G. F.* was two or three hours under Sail, that it might be said, that *G. F.* never saw the paper I sent of my fourteen Propofals to him. This business of *G. F.* being perfectly inform'd of my offer of dispute on those fourteen Propofals, and of his deliberate withstanding (or running) is so apparent (as is made clear in my Narrative) that he that shall deny it, must deny that he himself hath any breath or life, or is a man.

2 Mr. *Coddington* saith that the first day of our dispute at *Newport* was spent in examining whether any would subscribe to my fourteen Propositions, but they were found so gross that none would subscribe to them.

But why doth Mr. *Coddington* forget these two things, First, that the first day was spent (mainly and chiefly after some preparations) in the examination of a true and false *Quaker* as appears in my Narrative. 2. (and consequently) that in my spake as my brother *Robert Williams*, *Thomas Ward*, *Richard Butler*, *William Hicock*, against the monopolizing of Civil and Christian Liberty, viz. that none should speak to any point except they would subscribe to my fourteen propositions.

Mr. *Coddington* saith that these propositions were so gross that none would subscribe to them.

Ans. What then? if I never offered them to any one Soul to subscribe to them?

2 If they were so sudden, so strange, and high, and unexpected, that my brother (as it is in print) thought I charged too deep &c.

But 3 What were my charges to this that Spanish Inquisition that none must speak or object, or query, except he subscribe to my propofals? doth not this justify the *Papists*, and *Episcopal* subscriptions, and proclaim that the *Papists* and *Forlans* are all one in their snares and Engines of subscription, which my brother *Robert Williams* in his Letter proves from some propositions of the Bishops at *Lambeth*, showing more moderation then pretended *Quakers* at *Rhode Island*.

The third Lye Mr. *Coddington* fastens on me is that I should acknowledge that *John Burnet* spake in his publick speech or Sermon) many excellent Truths of God, and that afterwards I denyed them.

This Charge hath reference (or may) to twelve distinct times and passages.

An Answer to a Letter

First, To a former coming of mine to their General Assembly were I take so^l much that *John Burnet* had spoke many holy Truths of God: but yet also proposed many Queries whether their Spirit was the true Spirit of God by which they spake then: and whether their Christ was the true Lord Jesus Christ? which shews my approbation of general Truths, but also my witness against their false application of them, and I ha^t gone on in pressing those Queries had not the prayers of the Governours wife, and the singing of *Henry Nichols*, and the sudden prayer and dissolving of the meeting by *John Burnet*, kept my intended proceedings.

Upon this turning me off from their general meeting I resolved (by Gods help) to assault this Camp of Anti-Christians, to wit by calling to *G. F.* and all their Apostles a solemn dispute upon fourteen proposals. In this dispute *William Fenn* fell upon a contrary to the order of an equal dispute: a large Sermon or speech to the people, of about an hour long. *John Stubbs* followed him, and afterwards *John Burnet*, who spake best as to Repentance, in general, and turning unto God, and yet I said, although he had delivered many heavenly general Truths: yet he had said no more then he might have said before the Pope and the Cardinals in the Popes Chappel at Rome, whereas if matters come to be examined what true Repentance and Faith is, it will then be seen what the holy Truth of God is, and what the destroying jugglings and Lyes of Satan are.

A Mr. *Coddingtons* fourth particular Charge against me is, that I lived in saying that the fast day of our dispute at Newport was an Eclipse of the Sun which I applied to the *Papists* Eclipsing the Sun of Righteousness, and to his glorious breaking forth in his primitive and Eternal Truth at last, I know not the meaning or sense of this Lye charged on me: for he confesseth there was an Eclipse) as I affirm) only he saith there was a Thunder before it (which who denies?) Only Mr. *Coddingtons* Application: in opposition to mine) Let every Soul judge in the presence of *Jehovah*, who hath, and will decide the Difference to Eternity.

A fifth Lye charged on me is, that as I abused *G. F.* so I abused the Original which *John Stubbs* (in effect) reproved me in, and I acknowledged my error.

Ans. I do not think that *John Stubbs* (I hear gone to the pit of *Rottenness* and I am going) would have said so much: For the ninth of *Isai.* which he quoted to prove that Christ was God, (which I nor; no true Protestant denies) I perceived was quoted in derogation to his

his true Manhood, (which was then in Agitation) and therefore though I granted that Christ Jesus was an *Everlasting Father* (as he was God) yet I alleadged the thoughts of many excellent, holy, and learned men, that the word *Everlasting Father* being in the Hebrew [אב, אב] did but signify *Paterfamilias* the Father of an Age or Ages signifying the propagation of and Succession of true Believers or followers of Jesus to the world's end.

John Scott only said that some said it signified *Pater Eternitatis* Father of Eternity, which I denied not (as to the Godhead of the Lord Jesus) but that it signified not so in this place, and that it did not exclude his Humanity, as the poor Souls the Quakers aimed at.

My sixth Lye is, that I denied that *Moses* trembled, until *John Scott* produced *Exod. 12*.

I say it is not rational, that I should deny *Moses*, or *David*, or *Isaiah*, or *Jeremiah*, or *Isaiah* trembling only I denied that the Quakers trembling now in question is such a Quaking as theirs was, but is only an external and notoriously cheating, Quaking, instead of true Christian trembling.

Unto these he added a Story, that *Anthony Cook* came to *Providence* to dispute with me but that I waved him and said, come let us gather Apples, The truth is, it is a silly and ridiculous passage, for it pleasing God to burn and break to pieces *Mr. Scott's* house and Fence, (who was the great entertainer of the Quakers against his wives Conscience, no small persecution, though one of them formerly and a teller) my Lot being next, was open to all spoyle by Reason of *Mr. Scott's* defect: the Governour *Clerk* in *Mr. Scott's* name agreed I with me to make up all the Fences, and look to the Orchard, and gather the fruit, and to have the hall, I did so, and the Governour coming to Town with *Mr. John Easton*, *Christopher Holsworth*, *Mr. Joseph Brown*, and others coming into the Orchard and gathering what they pleased: My self and my Indian were intent and careful to gather Apples (what I could in haste) for Governour *Clerk* (who requested me &c.) going away speedily, amongst others whom I knew, a stranger: it seems one *Arthur Cook* asked me why I would write a book against innocent people called Quakers, I remember I said to this purpose that every body was a Christian, every body was Innocent in their own eyes, and it is possible I might say to my Indian, let us gather, or make haste but that I should avoid dispute with *Arthur Cook*, or all of them (in season or out of season) is not to be imagined, considering what I have done already,

An Answer to a Letter

and what (through the help of the true Lord Jesus) I resolve to do while I have breath to draw or a pen and hand to handle it

2. Mr. Coddington saith *Roger Williams* his hands are bound, but he persecutes with his Tongue &c.

I Answer, it is true, there is a persecution with the Tongue, the Tongue is *burnt Arrows, a Sword, a Piper, a fire from Hell, &c.* but is there not also a just Reprimand? *Rebuke them sharply, Tit. 1. Answer according to his folly, &c.* Only we must be sure that our lips be opened, and our pens employed by the *Father of Lights*, and not by the dream of a Light within ourselves, which will end in Eternal darkness.

3. Mr. Coddington saith that he hath the Word of two Majors in this Country the one of *Major Winslow* now Governour of *Plymouth* Colony, who saith, Mr. Coddington after he had heard *John Burnet* speak at or about *Marsfield*, he said, he had never heard so much of the Gospel in all his life: the second is of *Major Cranston* Dep. Governour of *Rhode Island, &c.* who said after our disputations (as Mr. Coddington saith) that he was glad he heard so much, and he was satisfie^d: To which I say, what is this to the Truth? if all the Majors and Governours, Princes, Kings and Emperors of the world agree upon an Opinion, Verdict, Sentence, or Decree, may not *Peter* a poor Fisherman, and *Paula* poor Tent-maker overturn them all? yea, a poor lad or Handmaid bringing one holy Scripture for evidence?

But 2. I have many Arguments to perswade me that both the Governour *Winslow* & Dep. Governour *Cranston* are far from approving their Impieties & Incivilities especially that monstrous practice of their Womens and maidens stark nakedness, which might make each religious or sober Spirit to abhor that Spirit which dictates and guides these Unchristian, Inhumane, Unwomanly, and loathsome practices.

I have humbly (in the presence of the Eternal, All-seeing Eye) presented my Apology for my self against Mr. Coddingtons charges of Lyes, Lyes, Slaunders, &c. I end with a few questions friendly propounded to Mr. Coddington.

1. Will he deny what his Eyes and Ears have seen and heard in this business? Hath he not seen me (I know by the power of Christ Jesus whose is all power in Heaven and Earth) a poor old Creature stand up alone against them all together in the flourishing of their Teachers and Protections of Earthly power about them, &c.

2. Hath

2. Hath he not heard me abused with the Terms of *that Old man*, *Old man*, till for shame they left it?

3. Hath he not heard me say that one Woman as well as another, and all the Women in that Assembly might strip themselves naked at noon day to the horror of all mankind if such a persuasion come upon them?

4. Was there not liberty for *William Harris*, *William Dyer*, and others to speak freely for the Quakers, but not my brother, nor Mr. *Hitchcock*, nor Mr. *Wood*, &c. might have the same liberty, but some were threatened with the Constable, &c?

5. Hath not his Ears heard that when I produced a great many of *G. Fox's* words, and desired to apply, that all of them and especially *W. Edmondson* stopt my mouth with [Let *G. Fox* his words alone, &c.] and so brutishly stopt all my proofs, which can not be stopt, though Heaven and Earth perish.

6. Did not Mr. *Coddingtons* Ears hear me and others often complain of Interruptions, when *John Stubs* professed thrice I had not interrupted them, though some had: and that when *W. Edmondson* began his first Sermon, and the rest followed, and I desired to speak after their long speeches or Sermons: yet then I was stopt, and sometimes to grossly by *W. Edmondson* that Major *Crawson* was forced to say (out of the Gallery) let the man speak, let him have liberty to make out his matter? &c.

7. Did not Mr. *Coddington* sensibly (to all mens view) rejoice when I offered to dispatch the five remaining points [remaining at *Newport*] in five quarters of an hour, which I had performed exactly had not the impatiences of my opposites interrupted me, and yet I was not much above my time, though if I had, my Opposites interposings only were the cause of it?

8. Did not Mr. *Coddingtons* Eyes see and Ears hear that from the beginning to the end of three dayes dispute at *Newport* I never gave them a reviling passionate, or reproachful word, but drew them gently on to debate the Matters incumbent and proper to us with meekness and patience. Did not Mr. *Coddingtons* Ears hear in the close of the three dayes at *Newport* a woman [*Elez. Williams* now with God in Heaven] say aloud, [The man hath made good what he undertook against you, and the words that he hath spoken shall judge you at the last day?]

More I might inferr to Mr. *Coddingtons* very sense, but I pass on to another question, What should be the Reason that [1 John. 2. 13.]

Gods Spirit should say, *If any man love this world, or the things in this world, the love of the Father is not in him.*

Doth Mr. Coddington think to be so high a Saint [above the Bishops, above the Presbyters, above the Independants, above the Baptists] and yet in mens account loves the World exceedingly, and the things of this world and present life, ever since he came to *New-England*? a sound hath come after Mr. Coddington he is an hard man, a worldly minded man, and at *Rhode Island* how many instances come there in [which I have ready by me of Mr. Coddington, a worldly man, a self seeking man, nothing for publick but all for himself and private.

I will not mention particulars at *Portsmouth & Newport*, of which I have told him as I had opportunity, but I will only remember him of some Covetous and Unchristian passages during the late bloody storm amongst us, and his high profession of a Quaker,

1. A considerable company of *Providence* people fled to *Rhode Island*, their Houses here, their Forts, their Fences burnt up, and much if not most of their Cattel destroyed: they obtained leave of the Government at *Newport* to inclose a piece of the Common to get Corn, &c. They inclosed and sent two men (thought to be acceptable with Mr. Coddington) to pray his favour to make use of some of his windfall Trees (which lay by them) for two gates. (that all might pass through. &c.) But Mr. Coddington (who had never had a foot on *Rhode Island* but by one man of *Providence* his means) now abounding with Land and Trees, turns these poor *Providence* distressed Souls off with a denial, viz except they would gratify his worldly selfish ends and conditions, which their grieved Souls (considering the most unreasonable Covetousness of them) turned away with grief, and made some other shifts which God provided for them:

2. Again, when *Providence* men had broken up the Land, and planted the first year, and hoped to reap a second Crop [which we all know to be the better] Mr. Coddington for his own private end shewed himself a Mole-rooting in the Earth, and would not give way to it.

3. I could name many instances of elder and later date: One I will further particularize: A poor man came to Mr. Coddington in these late bloody distresses, and offers to buy a Bushel of Corn for his poor Wife and Children in great want, &c. Mr. Coddington though abounding, &c. would not let this poor Soul have a Bushel, except he would pay him a weeks work for it, which it is said the poor man was forced to give him. Alas, what doth the Pope, Cardinals, Jesuits, Bishops, Doctors, Presbyters, Independants, Baptists, Foxiats

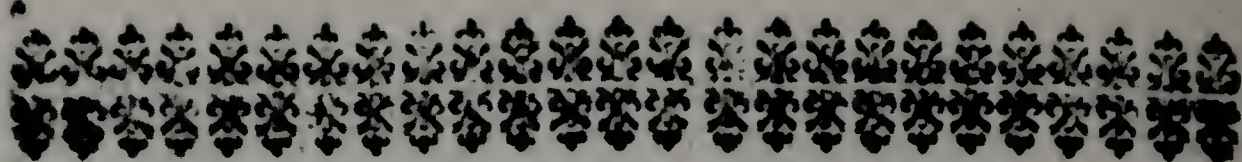
O/ Mr. Coddington.

prate of the Christian name, and new and old England talk of Religion? How many thousands will this holy Scripture unmask, unmask & discover? *Love not this world, nor the things that are in this world, if any man love this world, the love of the father is not in him.* How doth Paul (by the true Spirit of God) tell us, that *Covetousness is Idolatry*, and of such a stinking nature that it is not to be counted among the Saints.

Doth not the same Spirit of God by *James* cry out, *To Adulterers and Adulteresses do ye not know that the friendship of this world is Enemy with God, whosoever therefore will be a friend to this world is an Enemy to God*: Few among thousands will grant they are Idolaters, Adulterers, Enemies to God, but our worldliness will discover it self at last (what e're our pretences be) to our own Souls, and the Souls and Consciences of all men: Oh let not Mr. Coddington forget the persecution of the Tongue, with which his whole Letter is leaven'd and sour'd, while he imputes it only to R. W. and let him not forget his cutting Letter to Mr. *Bellingham*, and his damning of him Body and Soul (after his Soul was I hope in *Abraham's* bosome, and his Body at rest in his grave. I would dare Mr. Coddington to bring forth those printed Letters which were printed at London for him, and sent him over, and he hath them by him, or hath burned them, or keeps them for a day to come, wherein let his persecuting & damning Tongue (and the persecuting damning Tongues and Pens of the Quakers be set theirs & mine, the one against the other, and let it be seen whither I raile & scold with crying out Lyes, Lyes, Bundles of Lyes, &c. yea, whether I damn the Bodies and Souls of all my Dissenters, and though I sometimes reprove sharply; (sometimes) as the holy Spirit practiseth and commandeth in Scripture, yet whether I render not the persons of mine Opposites, pity them, and pray for the destruction of their sins only, but the salvation of their precious Souls and Bodies also: Let it be seen whether I damn all the Saints that ever were, are, or shall be that are not of my opinion, as G. F. and most of them that speak and write for their opinion do?

R. W.

Postscript.



POSTSCRIPTS.

I Now call to mind one passage more in Mr. *Coddington's* Letter, viz. that not a third part of the book was spoken I have said it more then once in the Narrative viz. that to the utmost of my memory in the holy presence of God I have not omitted any thing I could remember.

2. I am confident that no substantial matter is omitted.

3. That I have not fastned any Tittle on my Opposites to the utmost of my memory which they spake not.

4. Where any Quotations out of *G. F.* and my Answers are added I tell the Reader of it : so also of any enlargement which I intended to deliver, but could not because of their Interruptions, and Restrictions.

I have not Mr. *Coddington's* Letter (to the Governour *Liverie*) by me, I returned it immediately back : possibly I may omit something, but I judge none of his material exceptions, objections or charges against the Narrative, I know (as the Papists &c) to do the Quakers, and all Sects, they judge their Opposites Lyars, Lyars, under strong delusions, prejudices, false principles, &c. To which I say.

1. Let that now be tried by fair and patient disputes.

2. Or by sober writings, Answers and Replies, &c.

2. We must have every man to venture his Soul and to Answer it (at his Eternal peril) to the most High *Father of Lights & Spirits*.

3. None shall see the Truth but the Soul that loves it, and digs for it as for treasures of gold and silver, and is Impartial, patient, and pitiful to the Opposers.

4. The secrets of all Controversies and of all hearts shall shortly out : *He that believeth maketh not haste.*

R. W.



Walter Williams.
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